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# DIALOGUE

BETWEEN

*George Fox* a Quaker,

*Geo. Keith* a Quodlibitarian,

Mr. *M.* an Anabaptist,

Mr. *L.* an Episcoparian.

WITH A

Friendly ADDRESS to them all,

By *Sam. Reconcilable.*

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By *Trepidantium Malleus.*

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LONDON, Printed for *John Marshal* at the  
Bible in *Grace-Church Street.* 1700.]

# DIALOGUE

George Fox a Quaker

and

Mr. M. an Anglican

Mr. L. an Episcopalian

WITH A

Friend's Address to them all

By Sam. Recountable.

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By Tridantium Nullum.

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LONDON: Printed for J. M. at the  
Bible in Great Church Street, 1700.

## A DIALOGUE *between* George Fox, &c.

**G. F.** Ah dear, dear George Keith, the overflowings of my Bowels are towards thee. I remember the time when thou declaredst me to be inspir'd, and didst fall flat on the ground when I pray'd; and didst own and declare what I said, *That by the same Eternal Spirit by which Christ and the Apostles appointed Baptism, and the Supper, was I commanded to take them away*—One year, on the 5th day of the 2d month, tho it dropped from on high, thou follow'dst me every where all day long; How is it now?

**G. K.** I own I had many a good Token put into my hand by thee and thy means, as well as Robert Barclay's. This was the Gift about the bitter Pill, which made it go down the better. I know now thou art an Impostor, and Deceiver, in a word an old Fox.

**G. F.** O thou Conjuror, Devil, and Beelzebub, thou Wizard, Lion and Serpent; thou art for the Lake, and the Lake for thee.—

Mr. L. He is none of these, but he is a Tarrier.

G. F. A Tarrier, what is that, I pray, one that tarrieth for the *Light within*, or the appearance of the *Son of Man*, as the Scripture calls it? for what the Sun in the Firmament is to the World, that is the Light to Man, as Friends have infallibly expounded that place.

Mr. L. Poor George, thou that callest him a Conjuror, I perceive thou art none: Thou art so far from understanding things, thou understandst not words—A Tarrier is but a half Fox (begotten of one on a Bitch) yet no Creature hates a Fox so much as this amphibious Animal. G. Keith now, O Fox, hates thy Discipline, Doctrine and all. I have taken pains with his scabby lousy Head these six years past, which swarmed with thy Notions, it is bad enough still.

G. K. Truly, really, verily, and indeed, I do believe Baptism, and the Supper, are all Ordinances; but there is not a lawful Administrator upon Earth.

G. F. Thou art a mad Reformer to tell People they must be baptiz'd: By whom? by Sir Nicholas Nemo?

Mr. M. George Keith, were that Philosopher alive who never laught but once, and that was when he saw an Ass feed on Thistles, he would laugh to see what thou feedest on: Come among us, administer Baptism by plunging, the right way, the only way—

G. K.



G. K. Yes, I know you are right in this matter; and I have gotten an aged, grave, sound Baptist to be my Assistant at Turners-Hall, and hear him with great devotion every first Day...

Mr. M. O what do I hear! Blessed be the Day when the Baptists will have so Learned an Advocate for their Cause. Methinks I see you already baptizing Men and Women; and that all London, and all the Regions round about will come to the Thames to be baptized of thee: That there will be such joy as if the Heavens were again opened, &c.

Mr. L. How now, George Keith, I thought you had been better informed by my Book about Baptism, and by what Friend T. wrote on that Subject a year since.

G. K. Yes, I think you are in the right; and I went to Friend T's house to give him thanks for his Arguments.

Mr. M. It is said by some, That on a certain (or perhaps uncertain) Island in Arabia dwell Men that have two Tongues; were you born there, Mr. Keith?

G. F. I believe in America there are Men that have not two Tongues only, but twice too. George came from thence. Ever since he hath lost the pure Language, he hath gotten all the Languages since the confusion of his Babel. Then he is for the Baptists, then for the Independents, then for the Presbyterians, and—

G. K. Hold *George*, stop there, I ever declar'd against Presbytery; for that sort of Men never gave me one poor five pounds, nor ever visited me, nor much cared for a visit from me, except one (who is now against me too) and I have made an *Ass* of him, and have rid him to purpose, and made him fall under his Burden.

Mr. M. Yes, and in so doing he hath crush'd thy foot against the Wall; and at last hath, to the wonder of all, opened his Mouth to reprove the madness of the Prophet. O, Sir, you are a great Canter, and a Recanter too; blow hot and cold: That were thy mad Notions of Transmigration of Souls true, I should think the Soul of some changeable *Eccebolus* had entered into thee. You can clip Notions, and then new coin them to make them pass for yours.

G. K. I do every thing with unparallel'd pertness and confidence, and wiredraw my Mouth, and peep through my Fingers to see who comes into my Meeting, when a company of credulous Fools think I am in a great fit of Devotion all the while; and I seek to bring every Man to the wrack to make him of the same dimensions with me. I spare none, but like the Jackal in *Arabia*, rather than want matter to feed on will take Mens Bodys out of the Grave; All our Reformers, I spare none.

G. F. I wonder, seeing there is a Law in *England* against Wolves, thou hast not been taken

taken long ago; Thou hast said and unsaid;  
 evil'd Jack Presbyter for conforming so much,  
 and then for conforming no more.

Mr. M. It hath been a Question a long time,  
 which did the most mischief, *Guttembergus* by  
 inventing of Printing, or *Barthaldus Swarts*  
 by inventing of Gun-powder.

G. K. I tell you, all know I am a great  
 Disputant; I have a high, very high opinion of  
 my self, and a mean, very mean opinion of o-  
 thers. In Disputes, like *Sampson*, heap upon  
 heap, heap upon heap I slay thousands.

Mr. M. Yes Sir, and some say with the  
 like instrument too, the Jaw-bone of an *A-*  
*I* am no Philosopher; yet when you in your  
 last Summons of us all at Turners-Hall laid  
 down your Notions very magisterially and  
 dogmatically, you said, My *Philosophy* teacheth  
*me this*, and my *Philosophy* teacheth me that,  
 when you talked so madly of *Creation* and  
*Production* of *Substances* and *Accidents*, &c.  
 that one Philosopher pull'd his Hat over his  
 Eyes, being hardly able to forbear laughing,  
 and Friend Y. look'd like a Turkey-cock with  
 indignation. Many think the production of  
 thy Brain to be like that of thy Mother, un-  
 shap'd and deform'd. If a blinded Papist can-  
 not see who the Beast in the *Revelations* is,  
 when it is said, *The Kings of the Earth gave*  
*their Kingdom to him*, which none did but to  
 the Pope; no wonder if you see not your Mis-  
 takes.

G. K.

G. K. G. Fox, I have verified the old Proverb, the *Old Fox is caught at last*.

Mr. M. Yes, and another Proverb too, *See a Thief to catch a Thief*.

Mr. L. Mr. Keith, let you and I withdraw a while, that I may fully satisfy you about Episcopacy, Liturgies and Ceremonies.

Mr. M. What say you to us now, Mr. Keith?

G. K. I am perfectly reconcil'd to the Church of *England*: O the Church of *England*, the Church of *England*! and I will shortly be ordain'd, and then it will be the Reverend Mr. Keith.

Mr. M. Sir, *Reverence* is your due then. When you came into *England*, you told your Followers, you would make a *Reformation according to the Line of Scripture*—And when you were ask'd your Opinion about *Singing*, that Antichristian thing, you answered with me, *That it was as unlawful to take a Praise-book, as a Prayer-Book, &c.* You are every Body's, and no Body's; a Bird that leaps from one Garden to another. What stuff do you disgorge at one time against them, whom you magnify at another time. But what was your Vision of a Rope you so much talk'd of when you first came into *England*, and set up for a Reformer.

G. K. It is too large to tell; but, That it was a Rope, that ended all.

Mr. M.

Mr. M. Some think that was the Bell-rope of a Steeple; others say, *Give him Rope enough and he will*. — Play, Sir, all the Hocus tricks for Preferment you will; he was not the best Disciple who bore the Bag: No Man can muzzle you now; but remember, that is commonly a bad business that ends in the Rope.

G. K. You are a company of Schismatics all of you, Presbyterians, Independents, Anabaptists, and Quakers. It is well known, when *Dungal* was to be burnt for a Wizard, he confest, The Devil told him, when he was forward to renounce his Baptism, but not the *Solemn League and Covenant*, that he would excuse him here, for *Old Nick* protested, he was at the making of the Covenant, and had a great hand in the drawing of it up: for my part I believe him, do not you?

Mr. M. No not I, any more than I believe you; it is your custom to believe him, not mine; he was a Liar (pray, Mr. *Kearl*, remember I do not say you) from the beginning, and will be to the end. When shall the World be emancipated from your Impositions, whose Notions, whose Words, whose Actions fall out and quarrel continually? You never liv'd in a temperate Zone, but in a torrid one, always, continually, and evermore.

G. K. I confess I have spoken like *William Penn*, who under the Title of his *Sandy Foundation*, says, *By W. P. a Builder on the Foundation that cannot be shaken. Yet this Foundation* bath

hath been shaken to purpose, not only by others but himself too since that time, about the Trinity, imputed Righteousness, the Resurrection, &c. so have I pratted once, and done more than he.

G. F. I can hold no longer; O George, I am moved to tell thee, Tophet is prepared for thee, O thou Adamantine Alexander the Apostle; thou Gimcrack, thou Bloodhound, thou Moon-calf, thou Minister of the Devil, thou Night-bird, one as black as Hell; for such words have I, and other Friends often used to others, such as thou now art, and all in the Name of the Lord, and from the Eternal Spirit of Truth, Love, and Meekness. I am upon the Throne, and have power to bind and loose. The Lake's for G. Keith, and G. K. for the Lake, Fire and Brimstone and all—

G. K. Stop G. so said Muggleton to thee, thou to him, and you both to whom you please; God restore thee to thy senses. Thou hast said, Thou wert equal with God—as Holy as God, not only in Quality, but Equality—And thou couldst know Mens hearts, whether Saints or no, without speaking a word: That every Quaker was infallible. Remember Audly's Letter to thee. Thou wert not only call'd by others, as Ann Gargel, The Son of God, but didst write thy self so. Thou toldst Oliver Cromwell, and King Charles (as well as others with thee) contradictory things in the Name of the Lord, as Mr. Lesty hath undeniably prov'd



to all the World, in his *Snake in the Grass*,  
 Second Edition, Chap. 18. p. 200, to 240.  
 ever you answer that Chapter, I will recal-  
 all my Narratives, and return to the Quakers  
 nce more. If what is there said be true (as  
 God and Man know it is) you are the most  
 horrid Villains, the most monstrous Liers,  
 the greatest Blasphemers on the face of the  
 Earth, and the most bloody ones too, that  
 would have *Oliver* with the *Sword* set on  
*France, Spain, Holland, &c.* And *Burroughs* pro-  
 phesied then the Fall of *Rome*, and urged *Oli-*  
 ver to carry his Arms there, and said, *As sure*  
*as the Lord liveth it should come to pass.* Read p.  
 540, 535, 536, 537. of *Burroughs* his Works,  
 who denied all when the King returned.  
 G. F. I wish (tho Colonel *Fletcher* would  
 not) yet *Samuel Jennings* had hanged thee  
 in *Pensilvania* when thou didst refuse to try  
 thy Doctrine by Friends Books, particularly  
*William Penn's* (as commanded) but wouldst  
 by Scripture, which was justly denied thee.  
 Friends said, *Thou wert bringing Men again to*  
*the Scriptures, and the Professors Christ.* I wish  
 the Ship that brought thee from thence into  
 England had sunk into the bottom of the Sea.  
 Since thy change thou hast censured *Lestly* for  
 what he saith of Witchcraft (in that Book)  
 and didst say, *There was an appearance of God*  
*in the thing* (Quakerism) *tho wofully miswou'd*  
*to the World.* What then becomes of *Giles*  
*Armin's* terrible Letter, pag. 297. *Snake in the*  
*Grass,*

*Grass*, seeing thou thus blasphemest? *I say*, O thou filthy *Beast*, who dost purge upward and downward—Thou hast need of one to wipe thee—Thou makest a pitiful stink wherever thou goest: By thy vomiting and purging, thou makest every one sick that comes nigh thee; thou stinkest all the Country over; thou art like a Horse with a gall'd back; thou makest People to vomit and spue to hear thee, &c.

*G. K.* All this Rhetorick have I heard, and read too, over and over. And so you speak one to another, Now, and all in the Name of the Lord; *Impostors*, *Deceivers*, *Devil-driven Men*; read *Rogers of Bristol*, and others. *Lesly* says, *Being men of Honour*, he believes you all—Thou mayest well be called *George Fox the Elder*.

*Mr. M.* Right, Sir; and may not you be called, not *George Keith*, but *George Fox the Younger*? for if ever any Man plaid the *Fox*, you have with us, with others, especially *Friend T.* and some believe you will with the *Church of England* in time: if they do not hasten your *Preferments*, they shall hear of it in both Ears.

*G. F.* Had the Money for the Rent, and to pay the *Hireling* (thy self) at *Turners-hall* been easily rais'd, and not *Friend C.* and others dropt from thee, thou hadst never so soon left the place, and cryed *Schism*, *Schism*. But when thou heardest that *F. B.* got at one clap an hundred pound at *Cambridg*, thou thought-

thoughtest it high time to go to the same profitable Church, he did, and to bespatter all Dissenters as *Lestly* did, who compar'd the Quakers to young Vipers, who eat out the Bowels of our Mother Presbytery, and says, pag. 57, 58. *They (the Apostles) frequented the Jewish Temple and Liturgy: They acknowledged the Authority of God's High Priest, and submitted themselves to it as one commission'd from God—Tho they were against the Gospel, &c.*

Mr. M. Hear Mr. *Lestly*; Were the Pharisees long Prayers read? Would you own a Church ridiculing the Gospel? In short, Sir, if a Church must not be separated from, that crucified Christ, and put Apostles to death, must a Church be left that pluck'd King *James* a Papist, and a Tyrant too, from his Throne? that prays for a Protestant King, and chuseth sober Bishops? Is it a greater Sin to dethrone King *James*, than to crucify Christ and murder the Apostles? That you and others go not to Common-Prayer and Sacraments openly, but run into Corners now as well as others once did.

G. F. *George Keith*, it is revealed unto me, Thou art a Hypocrite, I know it by the Spirit of Discerning. I know also what Money the Bishop of *London* gave thee, and what Money *L.* hath procured for thee, and others too.

G. K. Yes as the Glover, and his two Quaker Prophets did in *Cheapside*, one declared it

was the Servant Maid, another the Servant Man that stole—but at last it was a common Thief afterwards executed who confest all. When the *Foxonian* Quakers excommunicated *Story*, *Wilkinson*, *Rogers*, and others, and they them, and all in the Name of the Lord, they would say, *This is the Word of the Lord from me to thee*—Yet the Quakers were always *One*. Thou in thy *Journal* tellest of being led into *Paradise*, and knowing the *Virtues* of all the *Creatures*, of being as perfect as *Adam* before he fell, as *Christ* himself; that thou didst wade through the *Blood* of a thousand *Martyrs* (by which tricks thou gotest thousands of pounds.) I have told the People from the *Pulpit*, the *Mischief* of *Toleration*, and that all is not *Persecution* Men call so, &c. I am ready to spit in the faces of my old *Schismatical* Friends, *Y.* in particular. I cannot for my heart love a *Dissenter*: I study *Hooker's Ecclesiastical Polity*, the Chief Book for the *Church of England*, and make the *World* believe his *Arguments* are mine.

*Mr. M.* I believe from thence you will go to *Parker's Ecclesiastical Polity* too, and with him call for *Axes* and *Hammers*, and say, *The Cannibals in America are Philosophers (or Gentlemen)* if compared to the *Dissenters*—And that the conscientious *Villain* is the worst of *Rogues*, and not to be born with; and that *Christ* sometimes acted like a *Jewish Zealot*, which *Josephus* says were *Cut-throats*.

*Mr.*

Mr. L. Maugre all Oppositions, I must say (*Snake*, p. 92.) You have all forsaken Episcopacy, which you cannot deny was in the days of the Apostles, and in all ages among Christians to this day: Let such read Numbers 16. of them that perished in the gain-saying of Kore, &c.

Mr. M. It is denied by all Dissenters. A Diocesan Bishop you speak of, or say nothing to the purpose. There were many Bishops in the Churches of *Ephesus*, Acts 20. 17, 18. Colos. 1. 1. that is, many Elders or Presbyters. I lately heard that Mr. Pool, and Dr. Hammond, once contending on this Subject, Dr. H. was examining Act. 20. 17, 18. Mr. Pool said, Sir, The Bishop cannot be found in that Verse; but if you look for him, he is in vers. 29. After my departare shall come in ravenous Wolves not sparing the Flock—Look you, Sir, into Ireland, you know what Book was there printed, by whom, against whom.—

G. K. G. Fox, thou toldst the World twenty four Languages were inspir'd into thee one Night, who never understoodst thy Mother Tongue. Thy *Battledoor* proves that thou knowest thy self to be an Impostor. The *History Books* thou didst put thy Name to, and pridedst thy self as thine, were done by others; thou understoodst none of them, but madest the World believe, all was by *Revelation*—I have heard some Quakers say, Thou wert equal to Christ, wert born of a Virgin.

G. F. Had Friends thought such a precious Friend

Friend as *George Keith* would have come to this pass, they had wish'd that the pieces of Money they gave thee had been all cas'd : That the Spit had stood still, or the Pot boil'd over when they prepared for thee. Many a good Dinner cost thee but a Groan—*G. Whitehead's* Prophecy is now fulfill'd, *Contempt is poured on thee*—For *W. C.* a Church-man wrote against thee, and *T. M.* himself now.

*G. K.* If this be to prophecy, I will prophecy of him, That he shall sometimes feel pain, hunger, and thirst—That he shall die—As for *T. M.* I have offer'd him a Publick Disputation, but refuse a Private one, about the *Liturgy, Episcopacy, and Ceremonies.*

*Mr. M.* I have heard him say he will accept it, get you him Protection, without which you are no Man to make such an Offer : If you so do, you shall never say of him as of *Mr. Penn*, *That he absconded, and would not appear*—Shall I be plain with you, *Mr. Keith*, for once, and speak my mind freely to you ; and will you hear me patiently ?

*G. K.* Keep to your Word, let it be but once ; but I cannot promise Patience ; for every one knows I and Patience have been strangers these threescore years.

*Mr. M.* How came you to preach in Churches, where are *Jacobitish Priests* (are you turning one too?) who dare leave out *King William* in their Prayers, and so are open Trumpeters of Rebellion, praying only for his  
Con-



Confusion, and the Prosperity of King James? Besides, may not dancing on a First Day be as lawful as playing on Organs, not for Devotion, but for Diversion, as before the *First Lesson*, and after the Sermon? How dismal is it to hear twenty Bills in the Desk for sick Persons, some going to Sea, others drawing nigh the time of Travail—And a cold Prayer read for all afflicted in Mind, Body, or Estate—Do you think you come to a Quakers Meeting, when you now ascend the Pulpit, and understand not your Text, nor Scriptures you cite? but all know you are a woful Expositor of Scripture, tho otherwise ingenious, to say nothing of *Common-Prayer*, in your Prayer before Sermon, and nothing but *Common-Prayer*, if any at all, after Sermon. I am afraid, having so many bad Symptoms on you, you will at last be found among such conforming Priests that tell us in print, That reading Scripture by all is not convenient, makes them Rebels. *Ἐρευνᾶτε τὰς γεγραμμένας*, Search the Scriptures, may be read indicatively, not imperatively. That Magistrates, if they make Laws against God's Laws, must sometimes be obey'd, as 2 Chron. 32. 33. That King Hezekiah, and his Parliament, appointed the Passover, should be kept the second Month, tho God had said the first. That the first Table of the Decalogue was made for no other end than to observe the Duties of the second; and therefore the End is more noble than the Means inducing to it. So that to do as we would be done unto, is

all; and pawn their Souls for it: and at last say,

*By the Liturgy learn to pray:  
Pray, and praise God every day.  
The Apostles Creed believe also;  
Do as you would be done unto.  
Sacraments take, as well as you can;  
This is the whole Duty of Man.*

But if all Religion be exprest in these words, Mat. 12. *As you would that Men should do to you, do you even so to them, for this is the Law and the Prophets;* there is no necessity of Prayer, Creed, Sacraments: so that in this short cut five of the *Articles* or *Points*, or what you call them, may be left out. You will say in good time (or bad time, I fear) *That it is better to go to a Whore-house, than a Meeting,* as others have said—And at last carry your self as ridiculous as 'tis said, some of your Family do in publick: that some say, *Are these your Ministers?*—Wo to King William when you turn Jacobite.

G. K. Am I a Dog that I should do such things as these?

Mr. M. So said Hazael, and yet you know what he did. Your Church is an Arminian Synagogue: *Imputed Righteousness* is scofft at by thousands, and hardly heard of from the mouths of any one of her Priests: And one of them lately, whom God hath knock'd down, greatly bewails it. But no end is there of your corrupt Doctrines and Discipline.

G. F.

G. F. Well George, as soon as ever I heard that thou went'st to receive what the World calleth *Sacrament*, and that in a *Steeple-house* too, and that from a *Doct<sup>r</sup> of Divinity*, as Men prophanely speak; and soon after didst put off thy *upper Covering* to fleshly Men, and so didst idolize them, I was moved to come unto thee; and my words thou knowest I call the *Word of the Lord*, tho the Scripture be *Dust*, *Serpents Meats*. I therefore now open my Mouth, and speak unto thee, saying, I have power to bind and loose on Earth, tho I did not discover this a long time; some Judgment shall as surely betide thee, as *London* was burnt after *Thomas Ebbit* prophesied of it two days before—

G. K. But, George, I no more regard thy Prophecy than the Quakers did his, who all, as one Man, said it was a *Delusion*, and never mov'd *their Goods*. But he after prophesied the Fire should end, then here, then there, when it still raged and proceeded; so that he was a false Prophet, and thou art another. The Curse causeless shall not come. Neither regard I *G. Whitehead's* Prophecy, who took an Oath in the Lord Mayor's Court, in the year 95. yet on Record; and many Quakers have taken Oaths in *Chancery* formerly, tho not nigh home.

G. F. What if *G. Whitehead*, or other Friends, have leave from the Lord to do so, must thou go and tell the World of it?

G. K. Yes, yes, I know you wait for leave  
from

from the Lord, as you blasphemously express it, to kill, not only the Priests and the Hirelings, but all such as say, *Where is the God of the Quakers?* tho for the present it must not be so— That is to say, you will not attempt it till you hope to effect it; you will take then the first opportunity. Several Quakers were in *Monmouth's Army*; *William Penn* keeps Souldiers ready in *Pensilvania*. I wish our Parliament and Government would think of it, and crush you timely, who believe all the Power will run into your hand, and then you will mow down all your Enemies.

Mr. M. Strange, Mr. Keith that you had not known all this, when a Quaker 28 years; Or had not left them sooner, if you knew it. I have heard T. M. say, when *Isaac Pennington's* Book against you came out, he took it out of your hand intending to answer it; On a perusal of it finding this passage, *Can it be suppos'd that so ingenuous a Man, and hard Student, as G. Keith, should be so long with us, and be an Advocate for us, and not know our Principles?* He sent you the Book again with this Message; *Answer it who will, I cannot.* Is it true?

G. K. I cannot deny it, he did; and I have heard, That as great a Lover as he then was of me, when he was put to it by others, Whether he thought I was a Good Man, he would never reply: I pray is that true?

Mr. M. Yes, and gave this reason, That you took

took little notice, as in your Books, so in your Discourse, of the Quakers worst of Doctrins, An *imaginary Perfection or sinless State*; tho when he had said much to you about it, you seem'd to consent to what he said. And when you came to the Presbyterian Ministers on a Monday, at their *then* Meeting at St. Helens, to get one of them to baptize some of your Followers, and *break Bread* to them; he desired those Ministers to press on you the sense of Sin, and daily Imperfections. And he once undertook to prove to you, That the Holy God saw more Sin in the best Works of the best of Men, than they saw in their worst Works. And he so managed it, that you were confounded, and answered not a word. He, you know, hath often appear'd against another sort of Men who ridicul'd *Repentance*, or, having *Sin a burden*. And some great Men say, he hath done that Work effectually. He hath often said of you, *You came to Confession like a Bear to the Stake, unwilling to confess former corrupt Principles; and your Retractions are too short; that you were impatient of any opposition in discourse, but talkt in every thing so, that the old Gentleman at Rome hardly thought himself such a piece of Infallibility.* He valued you more on *Croße* his Opinion of you in his *History of Quakerism*, than on any Observations of his own.

G. K. I care not for him, he cannot cope with me.

Mr. M. Be more modest Mr. Keith, than to talk

talk thus: Many men at *B. Head* think otherwise; when you were forced to put rampant Passions in the place of solid Arguments, and Ravings in the place of Reason. Try him once again if you please, he is ready to prove when, where, and before whom you please, that you have sin'd scandalously in your Conformity. And to be plain with you, he is now within hearing. He hath heard every word that hath been said by every one of us since we thus came together.

*G. K.* There stands *Sam. Reconcilable*: It is next to a Miracle his Clapper hath not been going all this while.

*S. R.* Indeed, Gentlemen, your Clappers have all gone so fast, and have made so much work for my ears, that I could not employ my tongue.

*G. K.* You are call'd *Old Ishmael*.

*S. R.* But whilst you are alive, I can be but the *Young one*. In short, when I see you all thus fall out, I hope honest men may recover their Goods. You have all left the best Reformed Churches; *Presbyterian* is but a Nick-name for an *Old Protestant*. But end these Jars, and come and dine with me to morrow, being *Lord's Day*, every one of you.

*Mr. L.* I never dine abroad on Sundays.

*Mr. M.* Nor I first days.

*G. F.* I will as soon eat minc'd Pies in *Pietide*: I never dine with such as thee any where, no not at my own House; for it is said, *He that receiveth him into his House, or bideth him* God-speed,



speed, is a partaker with him in his Sin.

S. R. Truly I do not intend to bid some of you God-speed, nor receive you as Lodgers in my House, but after Dinner see you out as fairly as you came in.

G. F. But wouldst thou dine with any of us if we invited thee?

S. R. Yes, and sup with you too if you please, and shew good Nature against ill Nature. Were I a Neighbour to a company of Jews or Mahometans, I would be a kind one, as Abraham was to the Canaanites, and the Children of Hell (and I look on some of you as another such a Tribe) the Papist, the Quakers, Lodowick Muggleton, and Mr. Lesly damn almost all the World but their own Party. But you, G. Keith, begin to unchurch others at the first stroke, and may soon unchristian them too.

G. K. Away thou City Scavenger &c. as some call'd you, finding fault with so many Partys and Opinions.

S. R. I am glad I am so well imploy'd, I hope I shall make your doors clean whether you will or no. If I have carried away much Q. dirt, much B. dirt, much C. dirt, much A. dirt, a Scavenger is a necessary Officer, all would stink without him.

Mr. M. I say to thee, G. Fox, Thou art like that Beast in the Revelations, that had Horns like a Lamb, but spoke like a Dragon; pretendest Modesty and Perfection too, but thy Mouth is full of bitterness and cursing; thy Christ is only the Light within, so that thou usest the word Christianity to destroy the thing. And for you, Mr. Keith, who have now taken up Pomp and mere Pageantry in Religion, and such fooleries as our first Reformers, and old Church of England loathed; you have returned, as the Dog to his Vomit, and as the Sow wash'd to the wallowing in the Mire. All of you thus do  
who

who introduce Ceremonies, not only condemned in the Word of God, but your own Homilies.

As for thee once more *George Fox*, thou, *Muggleton*, and *Antonia Bourignon*, are three Grand Impostors; she could never read, and yet ever read; she pretends to know mens Hearts, and denys you and us to be Christians.

One word to you, *Mr. Keith*, at parting: Pray, *Mr. Deacon*, your Work should lie with the Poor: What Poor do you take care of?

*G. K.* Of my own poor self, and work enough; for my Life at present is a kind of a mendicant begging Life.

*Mr. M.* I believe then in this you are very officious, more than the Scripture Deacons were. Poor Man, I doubt this is one Reason, among others, why your Hearers have such poor Preaching as they complain of every where; as that the Yoke some would put on the Necks of the Disciples, was the Yoke of the Covenant of Works, when it is evident to be the Ceremonial Law, and Circumcision in particular; and many other Absurdities they say your Preachments are stufft with. If you can pray (most, of you) no better in the Pulpit, some might direct to a place where poor Malefactors pray better.

*G. F.* What sayest thou to us all, *Sam. R.*?

*S. R.* Only thus, condemning your Contempt, I leave you.

**F. L. N. I. S.**

A

## SOBER REPLY

TO A

## Serious Enquiry.

OR,

AN ANSWER to a *Reformed*  
*QUAKER*, in Vindication of  
 Himself, Mr. G. Keith and others,  
 for their Conformity to the Church  
 of *England*, against what I have  
 written on that Subject.

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By *Trepidantium Malleus*.

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L O N D O N,

Printed, and sold by *A. Baldwin*, and  
*John Marshall*. 1700.